UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes **Francis Neilson**

The Nemesis of Industrialism

By H. R. MUSSEY

Why Mr. Rockefeller and Mr. Carnegie Have Not Helped India

By J. T. SUNDERLAND

The Evidence of Evolution

By WILLIAM NEWMAN CHEW

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JOHN HAYNES HOLMES *: Editors :* FRANCIS NEILSON

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCV MONDAY, AUGUST 24, 1925 NUMBER 22

THE PRODIGALITY OF GOD*

Spring is too big to see by one like me!
Such secrecy and such publicity
In Heaven's mansions and Earth's manger room
From the nativity unto the tomb
A revelation and a mystery.

Ah! God, such life! how canst Thou tolerate death?
How can such beauty perish as the breath?
Is not, perhaps, such prodigality
Thine intimation of immortality?
Could anywhere but Heaven hold such store
That to receive so much it must give more?

So not by saving am I saved
But by *Thy waste* go well-behaved.

—MERLE ST. CROIX WRIGHT.

[*It gives us great satisfaction to publish this hitherto unpublished poem by the late Dr. Wright, and to announce a personal statement by Mrs. Wright that she and her daughter "hope to publish a little book of Mr. Wright's verse in the autumn."—J. H. H.]

The recent coal crisis in England, settled by an arrangement so humiliating to the government, has a significance far beyond anything contained within itself. What we see is one more demonstration of the power of labor when efficiently organized and determinedly led, and one more step forward in the vast revolution which is sooner or later to engulf the Empire. For English labor, so unlike American labor, is not interested in trivial matters of wages and hours. Rather is it concerned with the whole vast problem of political and economic organization, and the transfer of power from those who own to those who work, which means the overthrow of capitalism by socialism. In this battle for supremacy, in which English labor has been involved now for more than a quarter of a century, the giant of revolt wields two weapons. The one is political—the Labor Party, with which so great a victory was won last year. This weapon being temporarily out of commission, resort is now had to the other weapon—trades union organization, which has just won so stupendous a victory in the coal crisis. Which weapon will strike the final blow—whether English capitalism will fall before political action through the House of Commons, or before direct economic action through the general strike—no man can say. But that English labor knows just what it wants, that it has the weapons to accomplish its desires, and that it will use these weapons with utter ruthlessness, is as certain as the rising of the sun on each new day. The revolution in England is well under way. It advances with the irresistible momentum, sometimes with the ominous crack and strain, of a glacial flow. This victory in the coal fields—it shook the Baldwin government and brought the Empire to its knees! But to the hosts of labor it was nothing but a trivial episode, just a new beginning for the next great stroke at the citadels of privilege. Let those who are interested in the vast social changes of our time, watch England. Russia has held the center of the revolutionary stage for eight years. Now the Soviets are settling down, to consolidate the tremendous gains there achieved for the new industrial democracy of the future. The next great upheaval will be in the British Isles.

The Federal Council of Churches published in July a tabulation of moneys being expended in war preparations by various nations of the world, which may well set one thinking—and thinking hard! Great Britain heads the list with a total expenditure for 1924 of $652,696,789—a rather prodigous sum for a nation which fought so valiantly in the "war to end war." Next in line comes—what? France, Italy, Japan, Russia?—O, no! Not at all!! The next in line is none other than that great peace-loving state, the United States of America. Our outlay in 1924 was no less than $554,372,018, with the item of air expenditures not listed. This tidy sum is more than twice the figure for France ($220,403,601), more than four times the figure for Italy ($117,093,411), more than *five* times the figure for Soviet Russia ($105,752,070), and more than *thirty* times the figure for Japan ($17,683,300). Assuredly, there can be no doubts as to our utter pacifism as a people! We tried totaling up the estimates as given for the fifty-one nations listed in this account, and found it an enormous task. Our arithmetical knowledge almost failed us before we finished this problem in addition. When we got through, we wondered as to whether we could read and understand the figures. But here they are, for others better instructed than ourselves! Fifty-one nations in the modern world, beginning with Albania and ending with Venezuela—most of these nations members of the League of Nations, which is doing so much, according to its advocates, to reduce armaments and establish peace—expended on their military budgets, ten of them in 1923 and the rest in 1924, the interesting sum of $2,649,769,028. Lest any one imagine that this estimate is unreliable—the questionable data of pacifists capable of juggling statistics to force a point—may we add that

the Federal Council of Churches obtained its figures, expressed in the monetary units of the respective countries, from the Statistics Branch of the United States War Department, and that these monetary units were converted into American dollars by one of the leading banking houses of New York. The figures, therefore, may be regarded as accurate as they are forbidding.

It is well not to forget this *general situation* of war preparedness in Europe when considering present realities and future prospects. Most people, when looking abroad today, see nothing but the League of Nations, the World Court, the Dawes Plan, the security pact, etc., and they feel and loudly proclaim that the world is moving swiftly and surely toward enduring peace. In the same way, prior to 1914, these same people, looking abroad, saw only the Hague Court, the balance of power, arbitration treaties, etc., and they were sure that war would never come again. All the time, however, in that first decade of our century, deep down underneath the surface endeavors of goodwill, there was the *general situation* that made war sooner or later inevitable. Underneath the floating chips there were the mighty currents of destruction sweeping in to final doom. And the same thing is true today! Why be deceived again by such flimsy chips of pretty wood as leagues and pacts and diplomatic agreements? The central currents are the same as they were a dozen or a score of years ago. Whatever the surface endeavors after amity and concord, the *general situation* is all for war. We are living, that is, in the same old world; if it has changed at all, it is for the worst. Take England's recent appropriation for war vessels, for example! The German fleet is at the bottom of the Scapa Flow. The fleets of the remaining great powers are strictly limited by the Treaty of Washington. The League of Nations, so we are told, with its Court at the Hague, has established conditions of durable peace. Yet Great Britain is this year spending on her navy alone over $300,000,000, which is more than she spent in any year before the war and double the naval expenditure before the old German menace became acute, and now, in addition, she adopts a program of enormous expansion calling for the construction of a series of battle cruisers over a period of years costing $10,000,000 apiece! Here we are right back where we were in 1910, 1912, 1913. Nor can we fool ourselves that the Baldwin Cabinet has suddenly gone crazy. These ministers know exactly what they are doing. They know that the next war is just as certain as was the last war, and, in accordance with their philosophy, they propose to prepare for it!

Bernard Show insists that the Great War accomplished something. In his fascinating "Table-Talk," recently compiled by Archibald Henderson and published by Harper, he declares that,

> the war shook down the Czardom, an unspeakable abomination, and made an end of the new German Empire and the old Apostolic Austrian one. It settled the Irish question; it gave votes and seats in Parliament to women; and it gave prohibition its dead lift over the final obstacles in your country.

These are real achievements, says Shaw, and he goes on to point out that another war might accomplish other desirable things. Thus "it is conceivable that another war, if frightful enough, might even reform our spelling." If all this be true—and who can doubt or deny it?—it would seem as though war had some good in it, after all. We might even justify war by such an argument as this. Yes! if we are stupid enough to argue in this way. But Shaw is not stupid. It is just because he has one of the most accurate minds ever lodged inside a human skull, that he draws quite a different conclusion from this statement of "benefits conferred." This is no argument for war—no justification of its agony and horror! On the contrary,

> "if society," says Shaw, can be reformed only by the accidental results of horrible catastrophies—if these results are the precise opposite of what was intended by those who brought about the catastrophe—what hope is there for mankind in them.

Just remember this analysis the next time you hear the argument that war accomplishes some good. This good, if it exist at all, is accidental, and thus incidental; and it was not intended by those responsible—Our war-makers, in other words, have not the justification for their work even of Charles Lamb's Chinaman who burnt down his house to roast his pig. The chinaman at least *intended* the result achieved at so terrible a price. All of which means that the result, accidental or intended, justifies nothing! War stands utterly condemned in and of itself.

The weeks have past since Mr. Bryan was laid away in his grave in Arlington, and it becomes increasingly evident that the anti-evolution crusade reached its flood in the tragic drama at Dayton and is now receding. What Mr. Bryan might have accomplished had he lived, no man can say. He had surpassing eloquence, a genius for publicity, a sure hold upon the confidence of millions of innocent folk, untiring zeal, a courage equal to his sincerity, and he might well have carried forward to amazing results even so bad a cause as this of Biblical creationism. The possibility of his dragging the issue into politics was a genuine menace to public sanity and happiness up to the moment he breathed his last. But with the Great Commoner gone, the movement is dead. Already the anti-evolution tide is flowing out. During the trial, we were told of the many states which were preparing to pass legislation similar to that of Tennessee. But before Bryan was laid in his grave, reaction had set in. Thus on the Wednesday preceding the burial on July 31st, the Georgia Legislature voted down an anti-evolution law by a chorus of "ayes" so loud and emphatic that no count was recorded or even requested. The Governor of Utah took early opportunity to declare that he would "dis-

approve any legislation invading religious liberty or freedom of thought." The Governor of Nevada proclaimed proudly that the people of his state were "too sensible to hamper the free progress of education by intolerant legislation." The United Press investigating reports of anti-evolution plans in states named by Mr. Bryan or his followers as committed to his cause, found little indication of impending action. Of course discussion is bound to continue. After such a storm, the waves will run high for days to come. But this is "all to the good," for discussion is the one thing needed to carry knowledge of evolution, and inevitable conviction of its truth, to every remotest corner of the land. Bryan, for all his unmatched power of appeal to mass ignorance and prejudice, was headed straight for the last and greatest of all his defeats. His death served only to hasten what in the end was certain.

The Nemesis of Industrialism

Modern capitalism displays a vitality unsuspected by its early critics. Three-quarters of a century ago, in the Communist Manifesto, Marx and Engels confidently proclaimed the imminent overthrow of the capitalistic order, by virtue of its inherent contradictions.

> Modern bourgeois society with its relations of production, of exchange, and of property, a society that has conjured up such gigantic means of production and of exchange, is like the sorcerer, who is no longer able to control the powers of the nether world whom he has called up by his spells. . . It is enough to mention the commercial crises that by their periodical return put on its trial, each time more threateningly, the existence of the entire bourgeois society.

Marx himself later admitted that he had underestimated the time required to bring about the revolution, but he has not lacked a goodly company of successors, by no means all of them socialist agitators, to proclaim the downfall of capitalism, if not by catastrophic overthrow, then by progressive degeneration and gradual supplantation. Notable among such recent predictions is the Webb's striking book on "The Decay of Capitalist Civilization," but it is only one of many works that might be cited. With what eagerness, in the tense days of 1919, did men of every school of thought strain their eyes forward, whether with fear or with anticipation, trying to discern the strange new thing that lay concealed just around the turning. Of one thing all felt sure: the new world was going to be different.

And now it is 1925. Painleve is Prime Minister of France, Stanley Baldwin rules England, and Calvin Coolidge as President of the United States promises a further period of rest to business—to business that was not nauseated even by the stench of Teapot Dome and the malodorous Daugherty administration, to business that with 1914 before its eyes still presses forward along the same old paths of imperialistic adventure. The socialists indeed have sat in the seats of the mighty; England has tasted of a Labor administration; Czecho-Slovakia has even tried a capital levy. Yet in what country, unless it be Russia, does not business continue to rule, even politically? But more important than its continued political rule, capitalism is learning to cure its own worst excesses. Factory legislation is an old story; we are pressing forward in the attack on unemployment; the outstanding evils of city congestion are being dealt with—tardily and stupidly, but dealt with none the less. In sober fact, the capitalistic machine works, with much groaning and creaking, to be sure; but save in its apparent inability to furnish decent housing, it perhaps justifies its defenders in maintaining that all talk of its "breakdown" on careful analysis reduces itself to rhetoric or hope. Capitalism indeed is changing under our eyes; what it is really doing is displaying a wonderful power of adaptation to a world reeling under the deadly blows of the great war, and he who looks for the overthrow of the present order because of its failure in the production and distribution of goods must take a long, long look ahead. With all deference to those who interpret the facts otherwise, it may be maintained that the competitive profit-making economy has been a brilliant success, broadly speaking, in the production and distribution of goods, and that despite all its defects it functions on the whole better and better in this respect.

Criticism will have to be directed to a different point. Is our existing economic scheme helping us to want what we ought to want? Man shall not live by bread alone, and if he come to want only bread—yes, or even bread and roses alone—and not the word that proceedeth out of the mouth of God, then he shall surely die. The denunciation of materialism is very old, and the critic of capitalistic industrialism should not imagine that he is bringing any new indictment in raising this question. Yet it rises insistently to challenge any inclination to complacency with contemporary "progress." During the past hundred and seventy-five years we of the western world have learned to make things almost without limit, and we are apparently only at the beginning of the story. But our wants for things have grown with our ability to make them. Man in that mythical state of nature so dear to eighteenth-century philosophers wanted food and shelter and clothing—and then he wanted leisure and beauty and God. So he wrought in the furrow, at the bench, and at the loom—and then in time he built cathedrals and painted immortal pictures and made illuminated books and devised airy systems of philosophy. But the era of industrial capitalism herded men in smoky and hurrying towns. Their wants grew, but it was not the hunger for beauty, not the reaching out after God. The very discipline of indus-

trial life centered thought on material achievement; we came to measure success by material accomplishment, by the accumulation of wealth in the form of material goods and command over goods. We came to want things, and more things, and yet more things. We devised new things, and surprisingly ingenious ways of turning out things by the million. Our appetite for things, good, bad and indifferent, grew by what it fed on.

The marvelous new powers of production, intelligently directed to the ends of good life, might long since have assured us the material basis of such a life; but our scheme of production required us forever to increase output. Hence our unceasing industrial "progress," hence the enormous apparatus of modern advertising and salesmanship, all directed to making out of all human beings, so far as possible, more eager consumers of more things. The effort has been vastly successful. In the United States, where the new forces contended with no ancient tradition and civilization, we see the result in its perfection. We are a nation of the most comfortable people the world has ever seen, living in neat houses whose plans we got from a mail-order catalogue, with hardwood floors, sanitary modern plumbing, a telephone, a radio and a garage. We know all about cars, and talk about them most of the time. We heartily enjoy the movies. We read the Saturday Evening Post and (sometimes) the best-selling novel. We go to California or Florida for the winter, or if we can't afford to go, wish we could. Life is commonplace, but comfortable beyond the dreams of our ancestors, and we look forward confidently to a future blessed with more, and more ingenious, things, which will do more of our work for us, and to which our tastes will be duly adapted by the arts of clever salesmanship.

If that is the sort of people we want to be, it must be admitted that our economic life since the industrial revolution has been on the whole a great success. Yet even on the basis of such an ideal, there is a fly in the ointment. A century and a quarter since, Malthus was terrifying thoughtful people with the specter of an inadequate food supply slowly approaching; but the multiplying hundreds of millions of our day are vastly farther distant from starvation than the lesser numbers of his. Yet what good has it done us? Overpopulation in the sense of a shortage of food has lost its terrors, but as a lack of natural resources and materials to meet our multiplying wants for more things it still stares us in the face. Our unbounded hunger for things we want but do not need drives us up and down every remote corner of the world, eagerly seeking the materials to make them, and hating the man who has those materials and keeps them from us. A world of peoples whose hearts are set on more things is bound to be a world of war, despite all leagues of peace.

That aside, the more fundamental moral and spiritual question still remains. If the tendency of our industrial system, with all its economic efficiency and its technical excellence, be to make of us a race of sordid, commonplace and comfortable people, and not the men and women we desire to be, shall we take that system and remold it nearer to our heart's desire, or shall our heart's desire at last be molded nearer to what that system would make of us? With some such alternative we seem to be faced as we view, not the failure, but the success, of modern industrialism. Its prophets promise to save us by their magic formula of more production, but though they leap upon the altar, and cut themselves after their manner with knives and lancets, yet there is neither voice, nor any to answer, nor any that regardeth. Then there is a silence, and in the silence a voice: "Seek ye first the kingdom of God and his righteousness." Shall we become incapable of hearing that voice?

H. R. Mussey.

Jottings

The latest revision of the Ten Commandments changes "Thou shalt not kill" into "Thou shalt do no murder." Is this an attempt to evade the charge that war is a violation of the sixth commandment? If so, it is bound to fail, for nothing is surer today than that war is murder.

Asks our admired friend, *The Arbitrator,*

> Is it not absolutely true that practically every Christian church claimed to follow the teachings of the "Prince of Peace" and yet supported a war fought for economic reasons? Is it not true that Christians, after reading the Gospels, see no inconsistency in preparing for war against other Christians who are wicked and may do them harm? Is it not true that patriotism and possessions take precedence over religion?

Yea, verily, it *is?* Who can deny it?

Bernard Shaw displays something considerably less than his usual perspicacity when he defines Fundamentalism as "infantilism." It is true that both the infant and the Fundamentalist know nothing; but the infant has a mind free from superstition and may learn, whereas the Fundamentalist will never learn anything.

Germany and Poland have recently been amusing themselves by evicting from their homes and soil each the respective nationals of the other. Fifty thousand (50,000) Germans and Poles have thus been "driven like cattle across the frontiers," to quote a newspaper despatch.

> These wretched victims of the Governments' mutual animosities are enduring hardships supposedly unknown except in time of war.

Do we wonder, when we read a thing like this, that there are anarchists in the world? What price governments in tears, and blood, and death?

The New York *Times* features on its front page the awful news of a "big rise in price of diamonds." Could there be any more convincing illustration of the social outlook of our great newspapers today—the public they are written for—the interests they serve? The modern world is dominated by the little class of exploiters who own it, and newspapers, colleges, churches, all recognize and heed the "master's voice."

Professor Jesse S. Reeves, of Michigan, calls the phrase, "outlawry of war," a "crime against the English language." "Why," says he, "war in international law is a legal means of redress and not a crime." Right you are, Professor, and that's just the point! War *is* "legal" today, but we propose to make it illegal—i.e., a "crime"—tomorrow. And that's "outlawry!"

J. H. H.

Why Mr. Rockefeller and Mr. Carnegie Have Not Helped India

(Editorial Correspondence)

[Editor of Unity: I am just sending the following article (under the title given above) for publication in The Modern Review, Calcutta. As I do so, it occurs to me that possibly the facts which it contains may be as interesting and enlightening to Americans as to the people of India. And so I am forwarding a copy to you. Of course use it or not as you see fit. I think it throws some pretty clear light upon the question of what it means to be a subject people, and also upon the further question, whether Great Britain is in India for benevolent ends—for India's benefit.—J. T. Sunderland.]

I have been greatly interested in reading the American Letter, signed "Mary K. Morse," in a recent number of *The Modern Review,* in which she gives testimony from one "closely connected with the Rockefeller Foundation" regarding the surprising fact that, while vast sums of Rockefeller money have been given to help good causes in many countries of the world, none has gone to India, a land where the need is certainly as great as that of any country.

Why has India been thus passed by? The reason given by Mrs. Morse is what many of us had long suspected, namely, opposition or at least unfriendliness on the part of the British government. She says:

> The Rockefeller Foundation spends money in China, South American countries, European countries, and even in Canada, because the governments of these countries take kindly to its activities; but it does not go into any field where the government might feel embarrassed by its work. India is under British rule, and the British government tells the world that all that is necessary for the progress of the people of India is being done by the British; the Rockefeller Foundation feels that any activity in India might not be liked by the Government and might even be resented.

Here we have it. Here we see what it means for a people to have no national existence,—to be not a nation, but only a mere appendage to a foreign nation. Is not this condition of things an eloquent commentary upon the claim put forward so constantly by Great Britain that she is India's friend and benefactor—that she is in India for India's good?

A recent report of the Rockefeller Foundation shows gifts to China for medical education, hospitals, etc., amounting to more than ten million dollars. There is one single donation to the Peking Union Medical College of $8,513,882. All this is admirable. Health conditions in China are bad; she greatly needs such help as this which is being so generously extended to her. But India's health conditions are quite as bad. And the real fact is that very little is being done to improve them. The British Government is not doing all, or more than a very, very small part, of what is necessary. The money sorely needed for founding and maintaining medical colleges, and for promoting hygiene, sanitation, hospitals and medical aid to the people, to save them from the terrible scourges of malaria, fevers of all kinds, tuberculosis, plague and other diseases which devastate the land, is used for large salaries and pensions for the British overlords of the land, and for great armies to hold the people in subjection. No unprejudiced mind can doubt that if India had been a self-ruling nation instead of a people held in bondage by a foreign power, she would from the first have received as much attention and as generous aid from Mr. Rockefeller as he bestows upon China.

Turn now to Andrew Carnegie. Why did not Mr. Carnegie, while bestowing his large benefactions upon his own and other countries, include India? There seems reason to believe that his motive was exactly the same as that which influenced Mr. Rockefeller and the Rockefeller Foundation. India was a "possession" of Great Britain; and he knew that Great Britain would not be pleased if he extended help to any of her "subjects." She would see in it an implied criticism of her rule,—a suggestion that she was not doing for India all that she ought to do.

I think it will not be out of place if I describe several efforts which have been made to induce Mr. Carnegie to give aid in one form or another to India.

In the year 1906, while I was living in Toronto, Canada, Mr. Carnegie came to Toronto to deliver an address, and was the guest of the distinguished scholar and writer, Professor Goldwin Smith. Having a somewhat intimate acquaintance with Professor Smith, and knowing his interest in India, it occurred to me that this might be a favorable time to carry out, with his aid, a purpose which I had long had in mind, of endeavoring to obtain from Mr. Carnegie, a promise of some important practical benefaction to the Indian people in their poverty and need. Accordingly, I wrote to Mr. Carnegie the following letter, which was delivered to him by Professor Smith:—

Toronto, April 26th, 1906.

Mr. Andrew Carnegie.
My Dear Sir:

Probably Mr. Goldwin Smith has mentioned to you the subject of India, with the inquiry whether, under any circumstances, you would be disposed to lend a hand in the promotion of Indian Education.

As of course you know, the needs of India are very great. Her people are very poor. There are few to help or take much interest in them. They are the subjects of an alien rule, which has only too little sympathy with their aspirations and ambitions. You will probably agree with me that in important respects they are the most gifted people of Asia. They have had a great history, of which they are proud. They have created the most remarkable literature of the Orient, and philosophies not inferior to those of Greece and Germany. They have given to the world two of its greatest religions. Says Lord Curzon: "India has left a deeper mark upon the history, the philosophy and the religion of mankind that any other territorial unit in the universe." The fate of such a people may well be a matter of concern to the world. With the awaking of the Orient, the people of India are awaking. They have felt deeply the influence of Japan. More and more every year

they are feeling the burden of their poverty, their political helplessness, and their want of facilities for education, especially technical and industrial education. Their former extensive manufactures are nearly all proken down. Practically the whole people are now compelled to live off the land. The rich resources of their country in other directions are largely undeveloped, and they cannot develop them, partly for want of means, but still more for want of scientific and technical knowledge. And there are almost no facilities at all in India for acquiring such knowledge. The Indian Government spends $105,000,000 a year on its army, and the paltry sum of $3,750,000 a year on education of every kind.

About two years ago an Association was formed with some of the ablest and most influential men from all sections of India at its head, to send students to Great Britain, Germany, Japan and America to acquire the scientific, technical and industrial knowledge which is so sorely needed. The Association is pushing forward earnestly, and has now sent out in all about 100 young men. But unless you have yourself been in India, you can have little conception of how poor the people are, and how severe a strain it is to raise money for even the most urgent objects.

It is to this movement, Mr. Carnegie, that I wish especially to invite your attention. Would you not like to help in this important, this sorely needed effort to lift up a great people, to give them new hope, to increase their means of livelihood, to put into their hands new possibilities of self-help, and thus do something permanently effective to rescue them from those awful famines which have their cause less in lack of rain than in the appalling poverty of the people?

Allow me to make a definite suggestion. And pardon me if my suggestion is of something large; for the interests, the welfare, the salvation, I may almost say the lives of 300,000,000 of people are at stake. I cannot forget that you offered twenty million dollars to secure the liberty and independence of the Filipino people. This noble offer makes me feel sure that your sympathies and interests take in not only Anglo-Saxon peoples but the world, and it gives me hope that you will be glad to do something in some degree adequate to the great need and the splendid opportunity. Would you not like to devote at least $10,000,000 to India's educational salvation,—the interest on your donation to be devoted first to the work of sending students to Japan, England and the Continent of Europe and especially America, to be trained, and then, when the men are ready, to the establishment and maintenance in India of scientific, technical, industrial and agricultural schools in the different great Provinces.

Let me say, I have visited most of the leading universities, colleges and educational institutions in India, and know pretty well what they are, and I have also done some corresponding with leading men in India in regard to this matter which I am now laying before you. I do not speak authoritatively for any one except myself, but I think I have good grounds for believing that no benefaction you have ever made has been more warmly or gratefully received than this would be by practically the whole body of the Indian people.

If this matter is one that interests you, so that you would feel like giving it your consideration in case it came to you in a form that commended itself to your judgment, and from a body of thoroughly representative and responsible Indian gentlemen, I shall be very glad to know.

My only apology for taking the liberty of addressing you, is India's great need, and the opportunity which I believe is offered you there of inaugurating an educational work second in importance to none that you have undertaken.

Most respectfully yours,
J. T. Sunderland.

P. S. Perhaps I ought to add, that I have been in correspondence for some time with Sir Wm. Widderburn, Chairman of the London Committee of the Indian National Congress, about the matter, and he expresses very warm and earnest interest in the same, and a desire to co-operate in any way in his power. I have also talked the subject over carefully with several American educators, who have strongly urged me to lay the matter before you. J. T. S.

To this letter I received the following reply from the secretary of Mr. Carnegie:

Government House,
Ottawa, Canada, April 30, 1906.

Rev. J. T. Sunderland,
Toronto.
Dear Sir:

I am to acknowledge receipt of your favor of April 26 to Mr. Carnegie, and to say that Mr. Carnegie is unable to take up the subject which you bring to his notice.

Yours respectfully,
(Signed by Mr. Carnegie's Secretary).

Four years later, when I was residing in the city of Hartford, in the United States, Principal H. C. Maitra, of City College, Calcutta, visited this country and spent some weeks lecturing in institutions of learning and preaching in various churches. During this time he was my guest for several days. At his suggestion, on October 29, 1910, I wrote again to Mr. Carnegie, putting before him once more the pressing educational needs of India, and asking if he would *grant an interview to Principal Maitra* on the subject. To this letter I received an answer (dated November 4), saying:

I am obliged for yours of October 29, but do not wish to undertake foreign work, having quite enough to do at home, or at least within the bounds of our own race. Having been in India and knowing something of the conditions there, I know the magnitude of the task.

Because this letter from Mr. Carnegie laid stress upon his desire to confine his work to *America,* I determined, on further consultation with friends, to address him a *third* time, to ascertain whether he would not be willing to aid India *in America,* that is, to establish a generous number of scholarships for Indian students *in American universities.* Consequently I wrote him once more, as follows:

Hartford, Conn., December 17, 1910.

Mr. Andrew Carnegie,
East 91st St., New York.
Dear Sir:—

Six weeks ago I wrote you asking whether under any circumstances you would be willing to help India in her great need for education—particularly scientific, technical, agricultural and other forms of practical training. Under date of November 4th you reply that you "do not wish to undertake any *foreign* work."

I trust you will pardon me if I ask you the further question: Does this mean that you would not be willing to help Indian young men to come to *America* for study, by providing a certain number of *scholarships* for them in some of *our American institutions of learning?* This would not require you to send any money to India, or to enter into any relations with parties in India. All could be managed in a very simple way through a competent *American committee.*

Japan has been very greatly benefited, as you know, by sending here so many of her young men for scientific knowledge and training. China, through her more than 400 young men now studying in America, and the still larger numbers to be sent by the Government in the near future, will be benefited quite as much. India's need is greater than either Japan's or China's. Indian young men in great numbers would already be coming here for training, without receiving any assistance at all, were not the poverty of the people there so very severe. What is required in order to open a new day in India, to enable her to develop her resources, to build up once more her broken down manufactures, to create new industries, and thus to raise her people to self-help and to living conditions, is, more than anything else, scientific and technical education.

Would you not, Mr. Carnegie, be willing to furnish, say 50 or 100 scholarships for Indian young men of high ability and promise, perhaps in the Institute which you yourself have founded in Pittsburgh, or, if it seemed to you wiser, partly in that and partly in other American institutions?

I am sure the matter could be planned so as to give you no trouble beyond the selection of the committee to have the scheme in charge, and the provision of the necessary funds. And the boon which you would thus confer upon India would be of simply priceless value.

Yours very truly,
J. T. Sunderland.

To this communication I received from Mr. Carnegie a courteous reply, but declining to make any promise that he would found the American scholarships suggested, and giving no further explanation. Here the whole matter ended.

What was the reason, the real reason, why Mr. Carnegie refused to aid the Indian people? It was not because he was unwilling to extend his benefactions outside of America. As a fact, he gave thirteen million dollars for libraries in other countries, ten million dollars for universities in Scotland, a million and three-quarters for the Peace Temple at The Hague, and gifts for various other objects outside of America amounting to three millions. Nor was he antagonistic or even indifferent to the welfare of India. He had been there and knew its needs. Furthermore, he was a thorough democrat, a believer in freedom for all peoples. He is reported as saying in an interview in Chicago, March 31, 1910, (nearly in the language of Abraham Lincoln): "I do not believe God ever made any man or any nation good enough to rule any other man or any other nation."

I never knew Mr. Carnegie personally; but in talking with his friend, Professor Goldwin Smith, and with others who knew him well, I became convinced, as I have already said, that his reason was the same as that which influenced Mr. Rockefeller and the managers of the Rockefeller Foundation, namely, unwillingness to antagonize or displease Great Britain. As a steel manufacturer he did a vast amount of business with England; he himself was Scotch by birth ,and he owned an estate and an historic old castle in Scotland, where for many years he spent his summers; the British people occupy a great place among the nations of the world, while the Indian people have no place at all; consequently it was not strange that he desired to preserve undisturbed relations with the British government and people. Perhaps this was cowardly in him; I think it was both cowardly and unjust. But it is easily understandable, and it seems clearly to explain his otherwise inexplicable conduct toward India.

In his case, then, as well as in the case of Mr. Rockefeller, we have an illustration of what it means to the Indian people to be nationally nobody, in other words, to be unimportant and negligible subjects of a foreign power, instead of a respected and honored nation, having a place (as is their right) among the great nations of the world. J. T. SUNDERLAND.

The Evidence of Evolution

(Briefly outlined that he who runs may read)

Never, since the days of Darwin, Wallace, Huxley and their contemporaries has the question of the evolutionary hypothesis been so prominently brought before the great mass of the American people as by the recent trial in Tennessee of Professor John T. Scopes. Men and women, boys and girls, who have given little or no thought, hitherto, to the question are seeking out the libraries to obtain and study textbooks on Biology, Zoology, and kindred subjects.

The situation is baffling. The late William Jennings Bryan and his cohorts, arch enemies of any hypothesis which gives Man even a remote connection with the other Anthropoids, hurled invective, condemned all scientists as Atheists, and generally beclouded the issue, appealing entirely to emotions of ignorance and religious bigotry. The forces opposed, on their part, marshal an imposing array of text books and other works, through which it would be impossible for the average man in the street to wade, even if he felt inclined to do so, and have not attempted to set forth briefly, and clearly the main evidence in support of the evolutionary hypothesis, that the average citizen may read, digest and consider in the limited time at his disposal. It is to fill such a need, which the writer feels exists, that this little article is offered.

Briefly, the evidences in support of evolution may be divided into five main groups: Evidence by means of classification, or grouping of families; evidence by comparative anatomy; evidence by comparative embryology; the evidence of paleontology; and the evidence of geographical distribution. If one studies these five classes of evidence with an open mind and a sincere desire to seek out the truth, he cannot but be deeply impressed with his findings.

Evidence by Classification

When the question of classification is considered, an immense field of interest is opened up. Most of us are familiar with several large groups of animals, at least; the feline family, including cats, and their wild forbears and relatives such as the tigers, lions and many others, familiar to all of us who have visited our zoological gardens and museums; the canine family, comprising not only our domestic dogs, but wolves, foxes and others; or the rodents—rats, mice, etc. The police dog, the latest style in pets, furnishes a most striking example of the relation between dogs and their wild kindred. Each great "family" we find, has many common characteristics among its members, in spite of their difference in environment.

What Comparative Anatomy Tells

The study of comparative anatomy presents perhaps the strongest proof in support of evolution as the *modus operandi* of creation. In the Museum of Natural History, in New York City, there is a most striking exhibit, showing the skeletal development of the common horse, from a tiny animal, with three toes, to the mighty hoofed animal which plays such an important part in our modern life. Here, too, one may study, side by side, the skeleton of man and of the anthropoid apes, with whom he shares a common ancestry. The skeletons are strikingly similar in construction and in number of bones—even to the vestigial remains of a jointed tail—the bequest of some remote common ancestor, who, no doubt, was possessed of a very useful caudal appendage.

The Evidence of Embryology

Closely akin to the study of comparative anatomy is that of comparative embryology. During the period from conception to birth, the human embryo passes through all the stages of the evolutionary process—at one stage having the gill slits of the fishes, at another a complete coat of hair—until it evolves into the human form, with which it enters the world. We know these things to be proved facts, and what other reason than the continuous and continual process of evolution can be offered in explanation? If man were created by a special miraculous act of some diety, why should his embryo pass through stages identical with those through which the animal embryo passes?

Reading the Book of the Rocks

Written in the rocks, which have stood for aeons of time, is God's own "Book of Genesis"—nature's story of creation. Deep in their strata lie fossil remains showing that life existed on the earth many millions of

years before the date on which theologians have fixed as the probable period of the "Garden of Eden" and the "Fall of Man."

Remains have been found of pre-historic animals whose skeletal structure is strikingly similar to that of many of the animals which walk the earth at the present time. For example, the skeleton has been unearthed of the pterodactyl, an immense flying lizard, the construction of whose huge wings directly resembles that of the birds of the present day and generation.

Not long ago, in New York City itself, a group of workmen excavating for a new apartment-house dug up the bones of a mastodon, probably the direct ancestor of the modern elephant, which roamed in North America as well as in more tropical regions before the glacial age rendered the northern climate unfit for its survival. The date in which these pre-historic creatures existed can be approximated by the strata in which they are located, and so we must conclude that the process of evolution is very gradual.

Geographic Distribution

The last evidences in regard to the reality of evolution are those of geographical distribution. We find the fauna of a certain place very similar in certain ways, indicating the growth from a common ancestor, with slight adaptive changes in each individual case. We find many examples of this in the South Sea Islands, and in Australia. On different islands are different animals which are almost identical, showing that many of these islands were at one time connected, and the animals were located on both. Then the islands were separated by some volcanic force and the animals had to adapt themselves to the new environment in which they found themselves. The facts and evidences of geographical distribution contribute greatly to the support of evolution.

The Methods of Evolution

The evidences as to the methods of evolution are divided into two groups, (1) the primary, or originative, factors, and (2) the secondary, or perpetuative, factors. As regards the first mentioned, we must consider the work of Lamarck, Buffon, and Charles Darwin himself. These men put special emphasis on the value of environment, and the functionality of the organs, that is to say, in the belief that if an organ is of little or no use, it will soon disappear. For illustrative purposes we have the vestigial wing of the ostrich and the vermiform of appendix in man.

There are many proofs existent to support this idea. In regard to the secondary factors, we must consider inherited, or acquired characteristics. Here we meet the problems of congenital variation, over-multiplication, the struggle for existence, the elimination of the unfit and Darwin's own special doctrine of the survival of the fittest. Under this latter head fall the various problems and questions of heredity as demonstrated by the work of the Austrian monk Gregor Mendel.

The Religion Aspect

Only a word need be said concerning the relation of evolution and religion. Evolution is proof of a Universe operating by immutable law, which, in turn is strong evidence for a belief in a Supreme Mind behind the operation: in short, evolution tends to prove rather than disprove God.

For the interested layman who would read further into the subject of evolution, two books commend themselves. The first is "Evolution" by Prof. Coulter, of the University of Chicago (a volume of the "School Science Series"), and the other is "The Doctrine of Evolution" by Professor Crampton, of Columbia University. Both are couched as much as possible in non-technical language; giving the primary facts of evolution in a simple, understandable way.

William Newman Chew.

The Story of My Mind

XXII

During the last year of my residence in Lexington I gave in the church on Sunday evenings a series of ten talks on the evolution of woman's place in society, which were attended by a number of persons outside the village, and by others resident within its limits who never otherwise attended my meetings. The substance of these talks was presented in a lecture given before the Cambridge Conferences, conducted by Dr. Lewis G. Janes, and before the Brooklyn Ethical Association. I also prepared six lectures on "The Evolution of Woman," which I gave under the auspices of The Cambridge Conferences in the winter of 1897-98, and which I repeated in Boston in the lecture room of The New England Women's Club. The attendance at this course, both in Cambridge and Boston, was very small.

My experiences in Lexington had made me more than ever desirous of escape from my profession. I was desirous of devoting my whole time to the writing of the book about the evolution of woman to which I had been giving attention for more than ten years. The problem which confronted me was that of providing for the support of my family while I was preparing this work. It was evident that it would require several years to complete it in a satisfactory manner. The thought presented itself that the women of the country would provide the means necessary to carry on the undertaking to a successful issue. I consulted with Mrs. Mary A. Livermore, and others, who favored my plan and gave me their support. I accordingly prepared a circular, which was printed, and sent to as many persons as I could reach.

Had I been capable of pushing this project I have no doubt it could have been carried to success by a direct personal appeal on my part to the men and women who might have been interested in it. I did not possess the qualities necessary, and the result was that the subscriptions secured amounted to less than $200. It soon became apparent that I was not to succeed by this method. Then came the purpose to secure a small church and to give as much of my time as possible to the preparation of the work. On the first Sunday of September, in 1897, I occupied the pulpit in the church at Dublin, New Hampshire, and before I left the building was asked to become the minister. I was not yet ready to do so, and hoped to escape the profession. As the months went by, however, and the failure of the project for raising money became apparent, I reverted to that opportunity. More than all, as a determining influence in deciding my action, was a serious illness of my wife, and the advice of our physician that a residence in Dublin would be in every way most desirable

for the restoration of her health and strength. Accordingly, I reopened negotiations with Dublin, began preaching there in January, 1898, and removed to that village in May.

I found in Dublin a small congregation of plain, simple, honest persons, mostly farmers, with a sprinkling of city folk in the summers. As had been my custom wherever I had been, I began an attempt to build up the church along the lines of practical and everyday religion. The increase in the attendance of the summer residents was evident, but less so that of the permanent residents. On my removal to Dublin I was told that Thomas Wentworth Higginson would probably attend once or twice during the summer, and that if he came oftener it would be a tribute to his personal interest in me. As a fact he came about once a fortnight, and showed an active interest in the church, which he had never before expressed. He said to me, "You and Crothers (Samuel M. Crothers, of the First Parish in Cambridge, and now widely known as an author) preach such good sermons that I have been drawn into a new interest in church attendance."

In this connection I may make note of my acquaintance with Higginson, which began in 1882, and continued to the end of his life. In that year I sent out a circular asking for information in regard to the *Dial,* which had been edited by Margaret Fuller, Emerson, and Thoreau, from 1840 to 1844. In reply there came to me a postal-card from Higginson, and the last of many he wrote me was received only a few months before his death. I saw much of him in his own house in Cambridge, at the meetings of the Boston Authors, Browning, and other clubs, and especially during the period of my brief residence in Dublin.

Higginson was greatly interested in my proposed book on Woman, and it often occupied our correspondence and our conversations. He had himself entertained for many years a project of preparing such a work, and he collected many books old and new on the subject. He sent me a large box of these books for my use, which I retained for many months. They included some rare and unique works in several languages. This collection, which grew to many hundreds of volumes, he gave to the Boston Public Library, where it has been kept as a separate collection, and largely added to. At one time he had planned to give it to the Cambridge Public Library, but I urged him to place it where it would be more accessible to those specialists who might hereafter use it. In his weekly contributions to *the Woman's Journal* he had made use of much of this material; but he never, I believe, set himself definitely to the task of writing the history he had proposed.

My correspondence with Higginson also had some reference to socialism. He had retained from the Brook-Farm period an interest in collectivism, he had been somewhat actively drawn to Bellamy's Nationalism, and he joined with others in calling for the organization of the Intercollegiate Socialist Society. It is not probable, however, that he ceased to entertain the old Utopian conceptions or that he ever full grasped the significance of the scientific socialism based on Marx's economic theories. It was of significance, nevertheless, that he was willing to identify himself in any degree with the socialist movement, though he gave the party the support of neither his membership nor his ballot.

I found life in Dublin during three or four months in summer most interesting and attractive. A large number of intellectual persons spent their vacations there, and many of them I came to know in a friendly manner. When the summer was over, and the temporary population had departed, the change was almost startling. However, I had my literary task before me, and I set to work in earnest to write the long contemplated history, which I had already begun four or five times and postponed. In February we went to Lexington for two months, owing to the illness of our older daughter, who had been in Boston studying music. While there I had a letter from Houghton and Mifflin asking me to prepare notes to a new edition of the works of Robert Browning, or rather to a reprinting of their six-volume edition of the works of that poet. This task occupied my attention for several months, and prevented my continuance of the history at that time. In the spring I gave notice of my desire to withdraw from the Dublin parish at the end of the summer. While in Lexington we visited Wakefield to examine a house there, which we finally purchased, and removed into it in October, 1899.

At the period of my removal to Dublin the rebellion in Cuba against the authority of Spain was proceeding. As I followed the reports of it I became more and more deeply incensed against the conditions existing in that island, and the cruelties of Weyler, the Captain-General. I felt that the United States ought to interfere and bring that tragedy to an end. I was not surprised that finally the United States did intervene, and that Spain was driven out of the island. During this summer of 1898 I proposed to invite some of the summer residents of Dublin and others to occupy the pulpit on Sunday afternoons in special services. I went to Col. Higginson with this project, in order to secure his co-operation. He declined to speak in the church at a religious service, for he had found, he said, that whenever he did so some newspaper reporter was certain to revive his former title of Reverend. He much disliked that experience, and had no desire to have a repetition of it. He suggested, however, that I plan a series of talks on the Cuban war, of which he would gladly give one. I accordingly plainned for the month of August, at four in the afternoons, such a series, and advertised them as widely as possible, with the result that on each occasion the church was crowded. The first was given by Higginson, who said that we were undoubtedly embarked as a nation upon a career of expansion and of imperialism, which he greatly deprecated. He was followed by Professor Albert Bushnell Hart, of Harvard University, who defended the idea of expansion. He was succeeded in approval of the war by Franklin Mac Veagh, later a member of Mr. Taft's cabinet. The series was closed by Raphael Pumpelly, the geologist and investigator of Central Asia, who discoursed of the conditions in Eastern Asia and the great future promise of that region.

During the months and years following the opening of the Cuban war, and the final subjection of the Philippines, I watched the course of events with the closest interest. I had been exceedingly patriotic, and thoroughly devoted to the idea of civic duty and responsibility. This ethical duty had been a frequent topic for my discoursing, and I regarded it as of the highest importance. I missed no opportunity for urging its desirability, its intimate connection with the broadest type of religion, and its necessity as a most responsible form of loyalty to the nation and its supreme interests. Before I had left Lexington, however, I had begun to question the worth of some of the forms of patriotism

which I saw exemplified around me. I had become distrustful of war as an aid to civilization, and maintained that in peace the demand for patriotism was far greater than in time of war. I grew to detest the meddling of the Grand Army of the Republic, its insistence on the raising of the flag over every school-house, and the requiring of the pupils to daily salute it. My contention was that this kind of patriotism was not real, that it merely glorified war, and did not prepare the children for a genuine form of loyalty to the national life. It was, to my way of thinking, a perverted pride of country which resulted, and one which made ready for a vicious attack upon another nation in case of a misunderstanding.

The Cuban war found me loyal and desirous that Spain should be forever forced out of that island; the Philippine subjection found me thoroughly detesting war and imperialism. The change came about gradually, but it wholly disillusioned me as regards the nature of patriotism as usually cultivated, the injustice and commercial nature of imperialism, and the viciousness of war in all its forms and causes. These months brought about in me an ethical crisis, a revolution, as it were, in my thinking with reference to national duty and responsibility. My pride of country underwent a severe testing, and it did not endure the strain. I saw that patriotism was being used for the furtherance of commercial enterprises, that the people were being misled by men whose only concern was profits, and that the leaders of the nation were being controlled by hysterical pleas for national greatness and loyalty to the flag.

I ceased to have faith in the men at the head of the nation, who were guided by passion, by the mob spirit, and by the insistent plea of national expansion. I learned in the most direct manner that before the war in Cuba began a treaty with Spain was being negotiated by Mr. McKinley, and that it had been carried to a successful agreement, by which Spain was to cede Cuba to the United States without the drawing of a single sword. Then came the sinking of the Maine, a fierce attack of hysteria in Congress and throughout the country, the forcing of the president's plans into the issue of war. I watched the return of Admiral Dewey, and the wild folly of the reception given him throughout the nation for a deed which had in it neither daring nor cause of pride. I watched how, in a few months, he was everywhere execrated and condemned. The hysterical ovation, and the yet more hysterical condemnation, had in them neither sense nor reason. Evidently we were being controlled by passion, emotion of a crude type, and ideals disgraceful to the nation. I saw, as I thought, that it was the leaders in state and nation who displayed this mob spirit chiefly, and that the people were following false guides, who in every direction were betraying them.

While I completely distrusted the growth of imperialism in this and other countries as a manifestation of the worst type of aggression upon weaker nations in the interest of trade and profits, I had little sympathy with the anti-imperialist agitation. Though I sometimes attended the meetings in Boston of the protestants against the tendencies to imperialism, and especially against the degrading methods used in the Philippines for their subjection, and listened attentively to wise and good men, I felt that they misunderstood the whole situation. They were protesting in an ethical and highly idealistic spirit against what had its source in economic demands, and which could not be revised by ethical or patriotic protests. If the leaders of the nation were betraying us for the sake of trade, the anti-imperialists were even more truly betraying us with their high idealism and failure to grasp the situation.

Some of the crises in my thinking had been the result of my study of books and fresh interpretations of great fundamental intellectual or ethical problems; but this one was the result of a deeply interested study of national and international events transpiring before my eyes, and which were having a profound influence on the destinies of our country and its people. It was to me a crisis, and it went in its effects to the very foundations of my thinking. I have never been again patriotic in the old way, have since distrusted leaders who are not really such, and have had no faith in merely ethical pleas for national conduct. The old idealisms had betrayed me, and I felt that they had played me false in the most serious manner. Religion had failed to show fidelity to its own ideals in a time when it was imperatively demanded that it should be loyal to its teachings of national righteousness. I lost faith in it as a power for national guidance. Its priests and preachers were not men of peace when war betrayed its worst features of barbarism and crime. They were blind leaders of the blind, and I could no longer look to them with any comfort or trust. It was by no means a period of cheer or hope through which I was passing, but rather of a tragic disruption of all my old moorings, and their failure to sustain me in a time of inward revolt, which was no other than a revolution with reference to my ethical standards and intellectual convictions.

GEORGE WILLIS COOKE.

(*To to continued.*)

RETURN

I have laid away a dream of old,
  Of castles and golden spires,
Of domes and naves and sculptured
    crypts
  And their dying altar-fires.

I have turned away from ancient things,
  From the moat with its crumbling wall,
And set my face toward the open west,
  With its space and place for all.

I have turned away from olive and palm
  To the land of the oak and elm—
I long for the salt of a rolling sea
  And a great ship's heaving helm.

I have put aside the opulent ease
  Of the lands that know blazing sun,
To open my arms in a restless quest
  Of a place where great rivers run.

To a land that is mine,—is mine, I say,
  That is brave and free and strong;
It needs no dim and glorious past,
  For it sings a great new song.

Let romance rest with moldering things
  In the far strange lands of old,—
But give me my home in the open west. . .
  My home with its heart of gold!

JEWELL MILLER.

THE STUDY TABLE

Orator and Statesman

Mr. Frothingham has done his best for Edward Everett in this book*—and a very good best it is! Taking up the task long neglected and finally abandoned by Everett's sons, Sidney and William—writing sixty years after the great man's death, when his memory is becoming dim—utilizing a vast accumulation of private diaries and papers which must at times have seemed to hide rather than to reveal their subject—Mr. Frothingham has written a biography which makes his hero to live again. Resisting what must have been the temptation to produce a portentous Life and Letters in two or more volumes, he presents an adequately documented study, of which Trevelyan's "John Bright," we venture to guess, was the model. No better model could have been chosen, and if Mr. Frothingham has not excelled his master, he has at least proved himself a worthy pupil.

Mr. Frothingham presents Edward Everett in an admirably sympathetic light, yet with no blind prejudice in his favor and no fulsome, undeserved laudation. He says what is true—that Everett was one of the most brilliant and distinguished Americans of a time when great figures in this country were not few—a matchless orator, a supreme scholar, an able diplomat and statesman, a high-minded, conscientious, princely gentleman. Of the amazing career of this man, beginning with his entrance upon the ministry of the Brattle Street Church, the leading institution of its kind in Boston, at the almost absurd age of nineteen years—continuing with his Greek professorship at Harvard, his ten years in the House of Representatives, his four years as Governor of Massachusetts, his three years as Minister to England, then President of Harvard, Secretary of State under President Fillmore, Senator in succession to Daniel Webster—and ending with his triumphant service of the union cause as orator-at-large during the Civil War—Mr. Frothingham tells the story with unflagging life and interest. It is a fascinating tale, delightful to read as here set forth in the precise, pure style of which the author has long been the acknowledged master.

Yet something is lacking! With all his zeal and fidelity, his conscientiously impartial insight into his subject, Mr. Frothingham has still failed to explain what seems to us to be the *mystery* of Edward Everett's career. Why was not so great a man much greater? Why did not a man of such ability, training and character play a much more sustained and important role in the history of his age? Occupying so many pre-eminent positions of influence and fame, why did he remain in each so short a time and achieve in each (the Secretaryship of State excepted!) so little? Everett, in equipment at least, was as marvellous an orator as Wendell Phillips; he was in many ways as brilliant a scholar as Theodore Parker; he was a nobler character than Daniel Webster—yet his name is dim, while these other names still shine in undiminished glory. What is the mystery? Where is the secret? We would like to see what Lytton Strachey, or even Gamaliel Bradford, would do with this life!

J. H. H.

* "Edward Everett," by Paul Revere Frothingham, published by Houghton, Mifflin Company, Boston.

"The Constant Nymph"

This book* is one that has a charm difficult to describe. I remember feeling in much the same way when I read "Trilby" years ago, though the books are not in the least alike. It is a charm quite outside the literary or story value of the book. There is nothing strikingly new about the theme in the handling of situations and it has no plot.

It is sordid, unusual, rather than immoral in parts and the characters are not unusual. Even so, I say with Heywood Broun after reading this book "Hurrah!"

It is a live and vivid book and it glorifies music.

We get from the first a brilliant picture of "The Circus."

The circus consists of children of the great musician. These children are the offspring of wives and mistresses; they live together under one roof—an indiscriminate, heedless mob all loving and revering music and—nothing else. They call their father by his given name, detest and ignore his mistress who, at the opening of the book, happens to be in the old castle with the family and when the master is dying.

Friends come and go—friends that adore him and his genius. They sleep where they can, share what there is to eat. They are a faithful, loyal, rakish lot and it is give and take from one and all. Then the master dies—quite suddenly and shockingly and the family are driven apart as explosively as if a bomb had fallen in their midst.

There is no money, no plan and the little mob is at the mercy of Fate. One young daughter and they are all appealingly young; too young, if one wanted to be critical, to feel, speak and act as the author makes them do. But they are so bewilderingly charming and lovable that their extreme youth adds to their fascination.

They have all to a greater or less degree inherited their father's genius—all have inherited his reverence for music and are conscientious where that is concerned.

One young daughter—a little beauty of fifteen—has at the beginning of the book, been away for a week with a rich but unprincipled young Jew—a friend of the father. The child abnormally precocious, has gone with him in a spirit of high adventure and quite blatantly confides later that she went intending to have a good time, tease and put the man off and then run home, but he gets her under the influence of liquor and betrays her—*that* she feels is the thing she has most against him—his taking advantage of her by drugging her. She very frankly confesses this at the book's beginning.

Almost enough to make the usual reader decide in favor of censorship, but had a censor shut down on this book, we would have lost a wonderful and lovable story. They are all so human and humanizing. They never rant or pose. They blunder into pits and scramble out. They are loyal to friends and hate their foes with candor and wit. They swear and use ribald talk but again I repeat, they are lovable and exquisitely human.

After the father's death a cousin from London—a cousin of the mother of three of the children—this

*"The Constant Nymph," by Margaret Kennedy. Published in this country by Doubleday, Page Co., of Garden City, N. Y.

mother happened to be a wife, not a mistress—well, a cousin comes from London and takes charge of the two girls and a boy belonging to the respectable English branch on the maternal side.

A unique complication arises. The children do not want to be adopted and the cousin remains to argue and while she tarries she falls in love with a young genius—a dirty, reckless young fellow who has been a devout worshipper of the dead musician and a loyal friend to the children.

She marries this man carried far afield by his talent and unusualness. He is deeply attracted to her by her beauty. In the effort to prevail upon her young cousins to be adopted the story of the escapade with the Jew is revealed and the English cousin is horribly shocked. She insists upon a marriage and the Jew quite readily agrees. This is to the little adventuress much better than to be sent to school in England and, to her credit, she plays the game fairly to the end. Her sense of justice and her sense of humor save her and give the reader great enjoyment. The Constant Nymph is dear little Tony who has loved from her babyhood up the young genius who married the English cousin. Tony is taken to England with her brother, also a budding musician; she goes to school, shocks the community, runs away and finds sanctuary in her cousin's home and again falls under the spell of her life-time idol and friend, her cousin's husband.

It isn't a lofty or noble intrigue that follows, but it is more innocent on Tony's side than one can easily believe and more *wicked* on the *good* wife's side than is generally the case. The wife goes wild in her jealousy and suspicion, becomes more violent and low of speech than poor Tony and so frightens the child that she drives her to the doing of that which, from loyalty, Tony is trying *not* to do.

The husband and Tony elope. They do it very undramatically—neither has much conscience and their sense of loyalty was shattered by the virtuous outbreak of the wife.

I am afraid so sketchy a review as this cannot possibly give one even a gleam of the real beauty and appeal of "The Constant Nymph"—a reading alone can do that.

Somehow though it is weeks since I read the book I seem to regard its characters as people I have known; the places where they lived and romped and sinned are as clear to me as though I had been there. The dirty, unkempt rooming house where the runaway Tony and her lover went and where little Tony was saved by death from disgrace, will always be a real place to me. I am sure I could go straight to the window where, tired, exhausted Tony sought to raise the sash—and then sank down on the rough bed to die.

Miss Margaret Kennedy has done a big book—a book with a mystic charm. I have been looking at Miss Kennedy's photograph and the face of the author makes me understand in a deeper sense the quality of the book that eludes classification. One wonders if Miss Kennedy can ever write another such book. I hope she can and by so doing enrich our literature and widen our emotions.

HARRIETT T. COMSTOCK.

CORRESPONDENCE

"OPIUM TRAFFIC A SHAME TO HUMANITY"

To the Editor:

I should thank you if you would please give publicity to the following in your much crowded columns, in connection with the British opium monopoly in India.

Your readers are probably unaware that besides opium the British Government in India indulges in carrying on traffic in other intoxicating drugs, making a heavy revenue out of them, exploiting its own subjects for pecuniary matters and thus spreading the vices in the whole world.

I give you herein the following tables just to give your readers an idea, as to the honest intention of the British Government in India, to derive heavy revenue, by leading the people to vices with "remarkable improvement" in sales.

Area Under Cultivation in Acres

	1916-17	1921-22
Opium	216,899	122,888
Narcotics and Other Drugs	227,726	263,356

From this one would notice that opium cultivation is slowly curtailed while for drugs gradually increased. The poppy seed from which opium is produced occupies 99.1 of area under cultivation in United Province in India, and the average yield per acre of this seed is 4 cwt.—and "on the assumption that the acreage now under cultivation is not diminished, the yield of poppy seed in India would amount to 37,800 tons annually." Besides there is the cultivation of mowEa seed, from the flowers of which the country spirit is distilled.

Intoxicating Drugs. "Among the drugs which are of great medicinal (!) value, but of which the misuse has been a source of crime and disease among the people of India, there is in addition to cocaine, opium which is the oldest and the best known. A resolution of the Government of India, dated August, 1912, adopted the *policy* of suppressing all public gatherings for the purposes of smoking opium and of prohibiting all manufacture of opium smoking preparations, *save by an individual of a small quantity for his own private consumption.*" What does this policy mean? I further quote from the resolution: "Opium as taken in *moderation by the average* Indian is eaten either as a mild stimulant, or as a prophylactic against malaria, or for the relief of pain or in the treatment of diabetes. It is in fact a *household* remedy for many ills and it is *safe* to say that as a *national* habit the eating of opium is less injurious than is the consumption of *alcohol* in many other countries. *Centuries of inherited experience* have taught the people of India discretion in the use of the drug and *its misuse is a negligible feature in Indian life.*" I should like to point out that this is not our national habit which makes all the underlined points quite clear. Unfortunately this resolution is quite an old one, and was accepted by the Shanghai Commission, 1909, who while they *recommended* the gradual suppression of the practice of opium smoking refrained from advising the abandonment of the policy of regulation by which the practice has hitherto been continued.

Next to opium and cocaine, the most common drugs are the three Hemp products which are freely used throughout British India, viz.: Bhang, Ganja and Charas.

The British Government sells licenses for the sale of above intoxicants and derives a considerable revenue.

The revenue of the Government derived from opium in recent years is as follows:

1915-16	£1,913,514
1916-17	£3,160,005
1917-18	£3,078,903
1918-19	£3,229,000
1919-20	£2,088,000
	Rupees
1920-21	Rs 3,72,85,000*
1921-22	Rs 3,03,24,000*
1922-23	Rs 3,98,68.000*
1923-24 (Budget Estimate)	Rs 3,93,12,000†*

The following table shows the price of opium *per chest* (of 104 1/7 lbs.) at Calcutta during the years 1908 to 1923:

Year	£	s	d ‡
1908	88	2	6
1909	88	5	4
1910	136	18	0
1911	195	1	0

*Take Rupee about as Rs 280 equal to (One Hundred Dollars) $100.

†Purposely kept low in the Budget—probably due to strong objection and opposition both from India and outside.

‡About 5 dollars to the £.

THE FIELD

"The World is my country, to do good is my Religion"

PEACE OR WAR IN THE PACIFIC?

General Conference of the Fellowship of Reconciliation, Swarthmore College, Swarthmore, Pa., September 10-11-12-13, 1925

Thursday, Sept. 10:

4:00 p. m.—Acquaintance Tea.

4:30 p. m.—Chairman, Gilbert A. Beaver.
The Pacific Danger Zone.
Rt. Rev. Logan H. Roots, Bishop of Hankow, China.

7:30 p. m.—Chairman, Norman M. Thomas.
Economic Expansion in the Orient.
(a) A Factor for Peace and Stability. James A. Thomas, Head of British-American Tobacco Co. for 25 years in China.
(b) A Seed-bed of War. Nathaniel Peffer. Magazine Writer for 25 years in Shanghai and Peking.

Friday, Sept. 11:

9:30 a. m.—Chairman, George L. Collins.
Preparing Public Opinion.
Paul Hutchinson, Managing Editor, The Christian Century.
The Bearing of the R.O.T.C., the C.M. T. C. and Naval Maneuvers,
(a) As Guarantees of Security. Col. Lucius H. Holt, U. S. Military Academy, West Point.
(b) As Endangering Security. Frederick Libby, National Council for Prevention of War.

7:30 p. m.—Chairman, Jane Addams.
The Meeting of Races.
(a) The Case for Separateness.
(b) The Advantages of Freer Mutual Intercourse.
(Speakers' names announced later.)

Saturday, Sept. 12:

9:30 a. m.—Chairman, Edward Evans.
Important Fellowship Problems and Policies.
Word from the Secretaries, International F. O. R., Election of Council.

7:30 p. m.—Chairman, John Nevin Sayre.
What Can be Done Through Existing Institutions?
Political.
Interchange of Students. Dorothy Wong of China.
Religious.

Sunday, Sept. 13:

10:00 a. m.—Worship.
Utilizing Spiritual Resources.
Rufus M. Jones, Professor of Philosophy, Haverford College.

7:00 p. m.—Chairman, Paul Jones.
What Can the Fellowship Do?
A symposium gathering up the meaning of the Conference.

General Notes

Daylight Saving Time will be in use.

The Conference is open to all who are interested in the subject, whether members of the Fellowship or not. All are invited to take part in the discussions.

Provision has been made to keep the spiritual element in the approach to these questions in the foreground, without limiting it to certain fixed periods.

The co-operation of Conference Guests is asked especially in regard to three items. They will be expected to (1) bring their own towels, (2) make up their own rooms and (3) be prompt at meals. These requests are due to the fact that Swarthmore is a College, rather than a hotel. We will be on the same basis as the students, during the term.

It is hoped that Conference Guests will remain through the closing session Sunday evening. It is placed at 7:00 p. m., so that those who have to leave can make the 9:14 p. m. train for Philadelphia. Others can remain till after breakfast Monday.

The World Tomorrow Book Shop will have on sale at the Conference books relating to the subjects discussed and others of interest to Fellowship members.

It is requested that there be no tipping. Instead we can give extra co-operation to the management of the College and their helpers.

Rates and Reservations

The regular charge is $2.50 per day for board and room for each person. For partial accommodation, the rates are Lodging $1.00, Breakfast 40 cents, Luncheon 60 cents, Dinner 75 cents.

The Conference Fee is $2.00. For those present less than two full days and for those who have attended the F. Y. P. Conference it is $1.00. This is to cover the expense of speakers, printing, etc. This can be paid at Swarthmore.

To Get There

Swarthmore is eleven miles from Philadelphia on the Octoraro Branch of the Pennsylvania R. R. with frequent train service from Broad St. and West Philadelphia. Or take the Media Electric Line from 69th Street to Chester Road, or the Baltimore Pike trolley, Angora to Swarthmore Ave.

On arrival please register at the Main Building.

The Swarthmore Conference

No more timely subject for examination and discussion than the Pacific situation could be found. The present difficulties in China are related directly to the inpingement of western civilization on that country. The racial questions which were focused in the Immigration Bill of a year ago are still alive. Increased military and naval activities in the region of the Pacific are current events. What is

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1912	213	18	0
1913	131	10	9
1914	104	2	8
1915	106	16	8
1916	154	9	6
1917	216	12	6
1918	215	0	0
1919	268	7	7
1920	356	4	9
1921	319	3	11
1922	301	15	7
1923	317	10	5

At the Calcutta sales the number of Chests sold in the year 1922-23 totalled 2,890, a *remarkable improvement* on the 935 sold in 1921-22 and 1550 in 1920-21, and the price highest and lowest realized were Rs4910 and Rs4500, respectively.

Table of Exports of opium on Government account since 1917-18:

	Quantity	Value
1917-18	11,832	£859,943
1918-19	9,609	£715,015
1919-20	7,466	£638,945
1920-21	6,581	£626,104
1921-22	6,260	£580,320
1922-23	4,647	£439,092

It is astounding that the monopoly of the British Government in India in opium traffic and the policy of Excise in country spirits and intoxicant drugs, have led the wide mass of Eastern and African people to utter degradation and the Government is responsible for exploiting its own subjects and those of other nations, and for spreading the vices in the whole world. People who are addicted to these vices, live without food and water and are thus reduced to skeletons.

It is further surprising that the very British Government who prohibits opium and other intoxicating drugs mentioned above for imports into British Isles, actually deals in India, makes a revenue out of them, not only exploits its subjects for pecuniary greed, but debauches them, whom to shield and protect from these vices, is the plain duty of any genuine, honest and intentionally-real benevolent Government.

But according to Government, "India is advancing towards a progressive civilization" under the benign banners of the boasting chapions of Downing Street—freedom and liberal British Parliamentary form of Government. India should not forget the obligation of the benevolent intention of the Government to lead them to a civilized form of pauperism and vices.

The world-wide demand of opium for medicinal use is a couple of pounds at the most, but for "legitimate need," it is only known either to India office or to the delegates who represented India and used the term legitimate need.

In the name of India, the Government has thrown dust in the eyes of the whole world, misrepresented her, compelled the Indian delegate Sir Tej Behedur Sefrun to invent the above term, and nugget the boots not of India but of India office.

Humanity demands, that the cultivation of opium be abandoned. India demands the support of the whole world to back her up in her struggles for freedom from these vices, compelling the Government to stop further licenses, and cultivation of the intoxicants and save the millions of the people of the East and the world, from this ruthless, barbarous, monstrous and so-called benevolent clutch of the British exploitation. The earlier the evil is uprooted the better.

M. Desai.

CORRECTION

The word "not" in the sixteenth line of Israel Zangwill's contribution to our recent Huxley number should read "now." We regret this unfortunate error, and apologize to the author. Readers are invited to make the necessary alteration in their copies.

Editor.

it all leading to? How can the forces of understanding and co-operation be strengthened? Are there necessary limits to the common friendly action of peoples of different cultures and races? These and many more questions will increasingly come up for public discussion and we want to get what light we can on their fundamental aspects.

We believe, in the Fellowship, in the process of group thinking. We would say with Miss Follet that "the essential feature of a common thought is not that it is held in common but that it has been produced in common." Hence, in this Conference, we have not asked certain experts to come and tell us what to think, but we have invited well qualified people who sincerely hold opposite opinions on these questions to come and express themselves so that the discussion may be well rounded and may lead to an advance in our common thinking. The Conference should be a very significant one.

Nominations for the Fellowship Council

The affairs of the Fellowship are guided by a Council of tweny-five, which selects an Executive Committee from its own number and also the officers, who are ex-officio members of the Council. Ten members of the Council are chosen each year by the Conference to serve for two years and the other five are added by the members of the Council thus chosen. Each organized group may also choose a member to represent them in the Council. Members of the Fellowship who are unable to attend the Conference are invited to send in to the Secretary nominations of any that they would like to see filling the vacancies which occur this year.

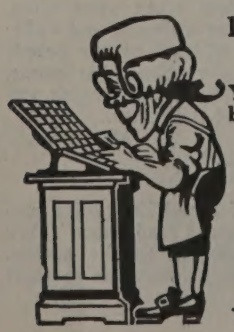
The Council at present is as follows:

Terms expiring 1925—Jane Addams, Adelaide Case, Edmund Chaffee, Augustus G. Dill, Edward Evans, Douglas Haskell, Grace Hutchins, Fleming James, Elsa Lotz, A. J. Muste, David Owen, Edward Richards, Horace J. Voorhis.

Terms expiring 1926—Roger Baldwin, Gilbert A. Beaver, Jerome Davis, Helena Dudley, Horace Fort, Harold Hatch, John Haynes Holmes, Scott Nearing, Kirby Page, Anna Rochester, Alice Shoemaker, Howard Thurman.

Officers—Chairman, Gilbert Beaver; Chairman of Executive Committee, A. J. Muste; Secretaries, Paul Jones, John Nevin Sayre, George L. Collins; Treasurer, William C. Biddle.

For reservations or additional information about the Conference or the Fellowship, write to the Secretary, Fellowship of Reconciliation, 383 Bible House, Astor Place, New York City. Telephone, Stuyvesant 0675.



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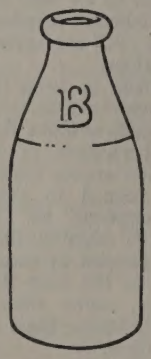

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